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## RECOMMENDATIONS.

*Copy of a recommendation of Wm. R. Weeks, D. D., Pastor of one of the Presbyterian Churches in Newark, N. J.*

Having read, with great pleasure, an essay on the Restoration and Conversion of the Jews, by Mr. Origen Bachelier, I would cordially recommend it to all who wish to see what the scriptures teach on that subject. I think I have never seen the arguments so well presented, so clear, so brief, and yet so convincing. Its extensive circulation would, as I think, greatly promote a correct understanding of the prophecies relating to the latter days.

WM. R. WEEKS.

Newark, N. J., July 28, 1843.

*Copy of a letter from the senior Editor of the New York Evangelist.*

Boston, 1st Aug. A. D. 1843.

Dear sir :—For some cause I did not receive your pamphlet until Friday of last week, since which I have given it a careful perusal.

The doctrine of the restoration of the Jews to Palestine, I have long considered as an important truth, founded on the sure word of prophecy. Neither any recent variety of exposition, nor any indications of Providence, have shaken

my confidence. I consider it a conservative truth in the best-sense of the word, and look forward to its fulfillment as to a resplendent monument of the wisdom of God, which all surrounding nations will behold and admire. Your argument appears to me to be forcibly stated, and the discussion managed in such a manner as will be instructive to the reader.

Yours affectionately,

N. E. JOHNSON.

MR. ORIGEN BACHELER.

*Copy of a letter from the Pastor of the Pine Street or Second Baptist Church, Providence, R. I.*

MR. ORIGEN BACHELER:

Dear sir:—I thank you for the pleasure afforded in the perusal of the proof sheets of your valuable little work on the restoration and conversion of the Jews. As you request my opinion of the performance, I have no hesitation in saying, that I regard it as a succinct, valuable, and *eminently scriptural* treatise on the prophecies relating to the future destiny of God's ancient people, the Jews.

I think you have proved most conclusively that the various passages predicting the restor-

tion of the children of Israel from "Assyria, Egypt, Pathros, Cush, Shinar, Hamath, the islands of the sea, the north country, and the four corners of the earth," are prophecies yet to be fulfilled, and that it is the very acme of absurdity to understand them in any other sense, than applying to the *literal Israel*.

I am not at all surprised that a person who can seriously give such an exposition of the "*bones of the hosts of Gog*," as you have quoted in your 81st and 82d pages, should undertake to allegorize and spiritualize the various passages which you have brought together relative to the restoration and conversion of the *literal Israel*, so as to explain away their evident meaning, and make them signify any thing that his rude fancy may suggest; but I cannot help expressing my astonishment, that among people of common sense, such views should gain adherents, and that in the NINETEENTH CENTURY.

I am happy to perceive the plan you propose in your introductory remarks. Millerism proper, or, as it might be termed, eighteen hundred and forty-three-ism, is already sinking into that contempt which it deserves. It is even now sick unto death, and will soon be written among the things that were. There can be no doubt, however, that the people who have succeeded in in-



roducing divisions and dissensions in the churches of Christ, and drawing away disciples after them, will strive to maintain an existence as a sect, instead of honestly confessing they were mistaken, and seeking to repair the mischief they have produced, even when the expiration of the present year shall have convicted them of their presumption and folly in settling the times and seasons, which Jesus said "it is not for you to know."

For this reason, I shall rejoice in the multiplication and circulation of works such as the series you propose, adapted for popular reading, upon the prophecies which foretell the glories of the latter day, when "the Jews shall be gathered in with the fullness of the Gentiles," and the "knowledge of the Lord cover the earth as the waters do the sea."

Of course this recommendation is intended only for the present work, the first of the series. Should the others be characterized by the same sound argument, and common sense view of scriptural prophecy, I have no hesitation in saying, that they will be a valuable present to the Christian public, and eminently adapted to do good.

JOHN DOWLING,

*Pastor of Pine St. Church, Providence.  
Providence, July 28th, 1843.*

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# Restoration and Conversion

OF THE

# J E W S .

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By ORIGEN BACHELER.

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**PAWTUCKET, R. I.**

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## TO THE READER.

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The publishers of the following work on the "Restoration and Conversion of the Jews" deem it proper to say a few words respecting the *writing* talents and qualifications of the author: for, although he may be generally known, yet perhaps, not universally. To be sure, the work is to be judged by its own intrinsic worth; still, there may be those, who by being informed of the talents of the writer, would give it a reading, that otherwise would turn from it at sight, as an ordinary catch-penny affair. But, let those who may glance at this notice be assured, that if they feel any interest at all in the *subject* here treated on, they will find it handled in a *masterly manner*, by one of the very best writers of the age.

Mr. Bachelier has been long before the public as a writer—an editor and debater. In the polemical field, he has particularly excelled; for although it is believed he has had truth to sustain him, yet he has had to contend with the very master minds of

the age—giants in intellect, though unhappily advocates of error : but he has never been known to leave the field to the discredit of the sacred cause of truth.

For about four years Mr. Bacheler edited with great ability the "Anti-Universalist," which was highly recommended by the religious press in general, and numbered among its subscribers hundreds of clergymen of various denominations. It is not assumed here, that this approbation of the *press* and *clergy* is proof positive that he was *right* ; but, it does afford strong evidence that he possessed *talents* adequate to the work he was engaged in ; for, such men as Beecher, would not certainly lower themselves in public estimation by highly recommending a novice.

After Mr. Bacheler retired from editing the "Anti-Universalist," he commenced a controversy with the noted Robert Dale Owen on the existence of a God and Authenticity of the Bible. The discussion was carried on in the columns of the "Free Enquirer," an infidel paper, published in the city of New York, and lasted about a year. This discussion was subsequently published in a volume by itself, and has since been republished in England. It is not only evident from the discussion itself, that the infidel, though a man of the high-

est order of intellect, found his equal, if not more, in talent, but, that he sensibly *felt* it to be so; for it is said he 'declared at the close of the controversy, that he would never have another; having had his health not a little impaired by this.'

Mr. Bacheler is the author of one of the five essays\* on a Congress of nations for the prevention of war, published in a splendid volume by the American Peace Society; and which has been sent to all the Potentates of Christendom. This originated by the Peace Society's offering a premium of \$1000 for the best essay on this subject: about forty competitors entered the lists, from whose productions the committee selected five essays; and, of Mr. Bacheler's John Quincy Adams, who was one of that committee, said, it was undoubtedly one of the best. '

He drew up a memorial to Congress which was adopted by the various Peace Societies throughout the country, on the subject of a Congress of Nations, to which memorial Mr. Adams attributed the prevention of a war between the United States and Mexico! He was the author of an anonymous pamphlet entitled "France and Mexico," published at the time of the war between those powers, and which entered into an investigation of the difficulties be-

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\*The one signed Friend of Peace.

tween them. This pamphlet was held in high estimation at head quarters by most competent judges. Within a few months he has been furnishing articles for the New York American, under the signature of Justitia, on the relative concerns of the United States, Mexico and Texas. These productions of his pen have attracted much attention. It is said they are to be translated into French and Spanish, and extensively scattered in pamphlet form.

But it is not intended in this place to give even a hint of *all* which the author of the following work has accomplished with his pen—accomplished too, it is believed, for the cause of truth. But as the subject of the Restoration and Conversion of the Jews has of late been much agitated, and the negative of the question by very many insisted upon, with all the confidence which a position proved to be true *ought* to inspire its advocates, it was thought desirable by some of those who maintain the affirmative of the question, that a vindication of their views should be given to the public; and the foregoing remarks on the qualifications of the writer were thought necessary, as has already been hinted, that the cursory observer of the title page might be induced to give the book a reading; for, he may be assured that *talent* will be found displayed

in it, if the author's views are not proved to be true. If the work however, gets a candid *reading* there is but little apprehension that its conclusions will be disputed. Let the book be *read*. It is high time that the *truth* in relation to this subject was understood.

It may be proper here to state, that the author is ignorant of what is here said in respect to himself:—and, furthermore that he has written the work without the assurance of any pecuniary compensation; and, unless the Christian public liberally patronize him in helping forward the sale of the work, he will never obtain any. This, it is hoped, they will readily do. Such a writer should be encouraged. If he had sacrificed principle, and occupied his talents in writing for the venal press of the age, he might have been abundantly compensated with “this world's goods.” But in breasting the current of this world's spirit and maxims in the vindication of truth, his commanding talents have conduced to his poverty: for the lovers of error and unrighteousness are not likely to compensate those who assail them with the ability and effect that he has done.

THE PUBLISHERS.

August, 1843.



### ERRATA.

The following typographical errors<sup>s</sup> escaped detection till it was too late to correct them in their places.

On page 18, ninth line from the bottom, for *survives* read *survive*.

On page 19, twelfth line from the top, for *momentuous* read *momentous*.

On page 33, sixth line from the top, for *swear*, read *sware*.

On page 35, bottom line, for *verse* read *verses*.

On page 43, third line from the top, for *land*, read *languages*.

A mistake occurred in *part* of the present edition, in relation to the numbering of the pages, there being no numbers 105 and 106.

## INTRODUCTORY.

THE time seems at length to have arrived, for the thorough investigation of the prophecies touching these latter ages of the world, in which it is our lot to live. It is generally admitted, by those who are conversant with the prophetic parts of scripture, that great events are at hand. Indeed, the impression appears to be almost universal, not only on the minds of such, but on those of mankind at large, that there will ere long be some general overturn in the present state of things. And moreover, the aspect of affairs as now exhibited throughout the world, tends greatly to strengthen this impression.

A period like this is eminently adapted to the origination and propagation of

all manner of religious crudities and monstrosities; and from no other source can they derive such nourishment, as from the prophecies, if abandoned, by the sober and discriminating, to the perversion of the visionary and presumptuous. There is no conceit too whimsical, no theory too absurd, no opinion too wild and extravagant, for some to attempt to prove from scripture, especially from its prophetic departments; and they are frequently but too successful in drawing proselytes after them, when left to take their own course without refutation.—What vast numbers in the tenth century were led, by a misinterpretation of a single prophecy in the twentieth chapter of Revelation, to believe that the world was then about to be destroyed. How many in this very day hold a similar belief, by a misunderstanding *of that and* other prophetic passages

of scripture. What multitudes have embraced Mormonism, by the misconstruction and misapplication of various prophecies. And as the public attention will be turned more and more to the subject of prophecy the nearer we approach the great and wonderful crisis before us, errors of this nature will be likely to increase, both in number and extent, unless a timely check be applied; by settling, in the minds of men, the true signification of the prominent and leading predictions that are yet to be fulfilled. This accomplished, it then follows, that other prophecies must be explained in such a way as to harmonize with them; and all will readily perceive how greatly this would contribute to curb the frenzied fancies, and to prevent the reckless perversions, of those peculiar spirits whose vital element is

bewildering excitement, and who, whatever may be their *familiarity* with scripture, lack exceedingly that "wisdom which is profitable to direct."

But it is not merely to hold in check the visionary and the fanatic, that a correct view of these matters is desirable. Every christian should inform himself on these points for *his own* sake. We all need to know where we are, and what is at hand, that we may shape our course accordingly. It would make a most material difference with regard to this course, whether we believed the world was about to be destroyed, or to be converted; whether the Jews were to remain in unbelief and exile to the end of time, or to be restored to Palestine, and proselyted to christianity; and so on through the whole prophetic round.

The subject of prophecy, then, is pre-eminently a practical one, and not a matter of mere curiosity and speculation. And with this view of the case, the utility and importance of its investigation will readily be perceived. Should this attempt to illustrate and unfold it, contribute in any measure to the better and more general understanding of these matters, the writer will feel, that he has rendered the great cause of religious truth some service.

It is proposed to treat on three prominent subjects of prophecy, devoting one pamphlet to each, namely: The Restoration and Conversion of the Jews; The Prophetic Periods; and The Millennium. The settlement of these questions on a permanent basis, would leave very little room for wild or fanciful speculation in the prophetic field.

The present pamphlet is devoted to the subject of the Restoration and Conversion of the Jews. The next will relate to the Prophetic Periods, and will follow in due season. The third and last of the series will treat on the Millennium, and will appear in a little time after the second. Should some supplemental pamphlets on collateral subjects of prophecy appear to be needed, they too will be afterwards prepared.

That the blessing of Heaven may rest on these efforts to throw light on the intricate but important subject of prophecy, is the ardent desire and fervent prayer of

THE AUTHOR.

## RESTORATION AND CONVERSION OF THE JEWS.

The history of the Jewish race, their present condition, and their future destiny, together with the peculiar and wonderful circumstances and considerations connected with the subject, stand, for interest and importance, unparalleled and alone. Through them are we possessed of the knowledge of the origin of the human family, and the history of the early ages of the world. They alone, of all the nations of the earth, can trace back their origin to the first of men, our common progenitor, who came forth from the plastic hand of his Maker a model of human perfection. Among them alone was preserved the knowledge of the true and living God, during the lapse of idolatrous ages, when the Gentile world were causing their children to pass through the fire



as a sacrifice to Moloch, or prostrating themselves in adoration before a crocodile or a cat, or falling down, at the sound of ravishing music, before a golden god. In their behalf, Jehovah bared his arm in the sight of all nations, pouring out his fury on the land of Ham; cleaving for them a passage through the deep; slaking their thirst in a desert region with water from the flinty rock; allaying their hunger with "angel's" food; and causing even the sun and the moon to stop their career in mid heaven, for the destruction of their foes! Their Moses chronicled history divine, and attuned his lyre to notes of heavenly minstrelsy, and promulged the moral code announced by the Deity amid the thunderings and lightnings of Sinai, long ere Sanconiathon saw the light, or the people of Homer, of Solon, and Lycurgus were numbered among the nations. Their Joshua led their valiant hosts to victory and to conquest, while as yet the land of the Macedonian hero was unknown. Their Sampson performed his peerless prodig-

gies of strength, ere the vivid imaginations of the olden minstrels had conceived the fabled deeds of Hercules. Their David struck harp-strings whose celestial tones thrill every pious heart, and are echoed from every Christian sanctuary, in these latter-days. Their Solomon swayed his peaceful sceptre over willing and admiring nations; and he still reigns in his matchless proverbs, over the human mind. Need I speak of their Samuel, their Elijah, their Elisha, their Isaiah, their Jeremiah, their Ezekiel, their Daniel, and their long catalogue of prophets; men inspired from on high, to denounce the judgments of heaven on guilty nations, and foretell the eventful history of our race. Lo! a greater than Solomon, a greater than all the monarchs, and prophets, and magnates of the earth, sprang from the bosom of the Jewish nation—Jesus Christ, our Lord! And though with murderous hands they slew him, for which, and for other transgressions, they were led captive among all nations, where they continue to the pres-

ent day, they still remain a distinct people, a social phenomenon, a living miracle, a standing proof of the inspiration of their prophets, who foretold these things so many years ago. The same Divine hand which from the first has been displayed in mercy or in judgment towards this remarkable people, is equally manifest in their preservation as a distinct community, in the midst of the various nations of the earth. The waves of oblivion long since rolled over their contemporary nations of yore, far mightier once than they. Nineveh, Babylon, where are they! Where are the Midianites, the Philistines, the Edomites, and the Moabites, and the children of Ammon! Long since numbered among "the things that were." But the Jewish nation still survives, linking the present to the past, with an eye of faith fixed upon the future. They still remain, the wonder, the astonishment of the whole earth. After eighteen centuries of dispersion, affliction, and persecution; in the midst of foes ready to devour them; subject to governments ready to crush them; strang-

ers and wanderers in foreign lands; a hissing, a by-word, and a reproach; they are still a numerous, a united, a distinct, and a peculiar people, with the same customs, the same laws, the same religion, as when they dwelt in the land of Canaan in the days of David their king.

In view of all these considerations, it is difficult to see how any one can for a single moment doubt, that great and momentuous ends are yet to be attained by Divine Providence through the medium of the Jewish people. It were an impeachment of Divine Wisdom, to suppose that their identity has thus been preserved to no purpose, and that they will continue as they are till the end of the world, or at length amalgamate with other nations, and entirely disappear. A people remarkable hitherto from the beginning; selected by the Almighty from all others for the highest and most important purposes; preserved as by a miracle amid all the mutations of this unstable world, which have merged other nations of antiquity in the general mass of humanity, or obliterated them

from the face of the earth; surely, such a people must be an object of Providential interest still; and in the sequel, realize a destiny befitting so extraordinary a career. That destiny, as I shall undertake to prove from scripture, will be, their restoration to the land of their fathers, and their conversion to the Christian faith.

In treating on this subject, let me in the first place call particular attention to the fact, that the scriptures make use of the terms Jew, Israel, seed of Abraham, and others of the kind, in different senses, according to circumstances, sometimes signifying the literal descendants of Abraham through Isaac and Jacob, and sometimes the spiritual seed through faith in Christ. Two classes of promises are likewise made, the one to the literal, the other to the spiritual seed. For want of a proper consideration of this distinction, the case of the Jews is frequently involved in extreme confusion. And here I must remark, that those who oppose the idea of the restoration and conversion of the Jews, dwell almost entirely on the pas-

sages of scripture that relate to the spiritual Israel, while they have very little to say respecting those which are applied to the literal Israel. I hardly need say, for all will perceive, that this mode of treating a subject is not the way to arrive at truth, but appears exceedingly like an attempt to make out a case, instead of ascertaining its merits. I say, it so *appears*; for I will not presume to judge *the heart*, any further than I have *sure* evidence. At all events, however, I shall not pursue a similar course myself, but shall look the entire subject in the face.

In the xiith chapter of Genesis, verses 1, 2, and 3, is an account of the call of Abraham, and of some of the promises made to him, by the Lord, as follows: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, - unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that

bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Pursuant to this divine call, it is stated in the two subsequent verses that he went *into the land of Canaan*. In verse 7th, it says: "And the Lord appeared unto Abraham, and said, unto *thy seed* will I give *this land*."

We find by the foregoing, that the literal land of Canaan was promised to Abraham's seed. That the *literal* seed is here intended, appears from its being the *literal Canaan* that was promised, and also from the other promise, that God would make of him *a great nation*. On our part we readily admit, that the other promise here brought into view, of blessing *all the families of the earth* in Abraham, relates to the Christianization of the Gentiles. Let our opponents be equally candid, and admit *the literal* in our favor.

In chapter xiii. of Genesis, verses 14—17, occurs the following: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place *where*

*thou art*, northward, and southward, and eastward, and westward: for *all the land which thou seest*, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, *walk through the land* in the length of it, and in the breadth of it; for I will give it unto thee."

It is to be presumed that no one will dispute, that the land which Abraham then saw, and was directed to view in all directions, and to walk through and through, was the literal Canaan—an earthly, and not a heavenly country. This literal Canaan, as we see, is here promised to Abraham, and to his seed; and of course, is promised to his *literal*, and not to his *spiritual* seed; and is promised to them *forever*; consequently it is still theirs. To this it is objected, that Abraham had no inheritance in the literal Canaan: and therefore that that Canaan could not have been meant. The reply to this is, that the passage



*shows* it to be the literal Canaan, beyond the possibility of contradiction; and that though Abraham did not inherit it by *actual occupation*, he was the *owner* of it by *deed*, even *the promise of God, its Creator*; a far better title than *the Canaanites themselves* had, or could have given to him, had they actually ceded it to him. In fact, how could Abraham himself *possess* the whole land of Canaan in an other way than by promise? He surely could not *occupy* it all personally himself. But his seed *did* occupy it, and thus realized the promise in *that* sense. And with regard to their having it *forever*, it is theirs still, although they do not occupy it; nor is it any where said, that they shall actually *inhabit* it *without interruption*; nor again, is it at all necessary to understand the term forever, in this place, to signify endless duration, any more than in the case of Jonah, who, in speaking of his confinement in the belly of the whale, exclaimed, "the earth with her bars was about me *forever*." True, the terms, forever, everlasting, eternal, and

the like, literally signify endless duration; but when qualified by circumstances that necessarily restrict their meaning, they are used figuratively, and do not mean thus. If the literal Canaan were never to have an end, then, indeed, there would be a plausibility in the supposition, that the term forever in this instance means endless; but even this would be no reason for supposing that the Jews would not continue to own Canaan; for while they continue on the earth, they must have a place of residence; and why may it not as well be that land as any other—and far better than any other, seeing God has *promised* it to them *forever*,—and their ancestors were once in possession of it by virtue of that promise? Surely, there is no ground for objection here.

In the xvth chapter of Genesis, verses 4, 5, 6, 7, 13, 14, 16, 18, 19, 20, 21, is the following: “And behold, the word of the Lord came unto him” (Abraham) “saying, This shall not be thine heir; but he that shall come forth out of thy own bowels shall be thine heir.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee *this land* to inherit it. And he said unto Abram, Know of a surety, that *thy seed* shall be *a stranger in a land that is not theirs*, and shall serve them; and they shall afflict them *four hundred years*; and also that nation whom they shall serve will I judge: and afterwards shall they come out with great substance. And in *the fourth generation they shall come hither again*: for the iniquity of the Amorites is not yet full. In that same day the Lord made a covenant with Abram, saying, *unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and

the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

Here all will admit, that the literal descendants of Abraham and the literal land of Canaan are to be understood. Now God himself calls these *literal descendants*, in this passage, *the seed* of Abraham, and expressly says, that he *had promised this literal Canaan* to them. What though they were not that *spiritual seed* through faith mentioned in some other parts of Scripture, to whom *spiritual promises* are made? This does not nullify the passage before us, and other kindred passages; but, on the contrary, it proves the very distinction for which we contend—a *spiritual seed* with *spiritual promises*, and a *literal seed* with *literal promises*. As well might it be argued, that there is no spiritual seed because the literal descendants of Abraham are here denominated his seed, as that those literal descendants are not to be called his seed because the term is elsewhere applied to the spiritual. There is a literal, and there is a spiritual seed. The literal

are the seed of Abraham in one sense, the spiritual in another. This distinction, as we have seen, is made in the Bible. Promises of a certain kind are made to the literal ; promises of a different kind to the spiritual : and but poorly qualified is he for an expounder of scripture, who cannot perceive this.

In chapter xvii. of Genesis, verses 1—10, we have the following: “ And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for me, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee ; and kings shall come out of thee. And *I will establish my*

*covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.—And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man child among you shall be circumcised.”*

Who, in view of the foregoing, can doubt, that the literal land of Canaan was promised to Abraham and his literal seed? The land wherein he was then a stranger was the literal Canaan, as is declared in express terms. The seed to which it was promised *were to be circumcised*, and of course, were the literal seed. The literal Canaan, therefore, is here promised to Abraham and his literal seed—and to that seed *after* him, which shows that Abraham's pro-

prietorship, in whatever it might consist, was prior to that of his descendants, instead of being yet to be realized, as is strangely imagined by some. Moreover, this literal seed are to own the literal Canaan *forever*, even as long as *both* shall *co-exist*, the seed as a distinct people, and the land as a habitable place for mortals. The other promises in the passage, such as his being made exceedingly fruitful, and becoming the father of many nations, and producing many kings, were also literal, and have been literally fulfilled. Should it be said, that the term everlasting is applied to the circumcision here mentioned, as well as to the possession of Canaan, and that it is therefore no more proved that the latter is still to continue, than that the former is; it may to this be replied, that if circumcision has since been expressly abolished, and if the promise of Canaan to the Israelites has not only not been revoked, but repeatedly confirmed, these circumstances are sufficient to show the difference between the two cases. How that matter is, we shall

see, ere the close of this investigation.

Promises similar to those made to Abraham, were likewise made to Isaac and Jacob, one sample of each of which I here subjoin. To Isaac God said, "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, *and unto thy seed will I give all these countrys*, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, *and will give unto thy seed all these countries*: and in thy seed shall all the nations of the earth be blessed." Gen. xxvi., 3, 4.

To Jacob he said, "I am the Lord. God of Abraham thy father, and the God of Isaac: *the land whereon thou liest*, to thee will I give it, *and to thy seed*. And thy seed shall be as the dust of the earth; and thou shalt *spread abroad to the west, and to the east, and to the north, and to the south*: and in thee and in thy seed shall all the families of the earth be blessed." Gen. xxxviii. 13, 14.

In both of these instances, the circumstances brought into view show, that it



was the literal Canaan that was promised; and that too to the literal seed. And as neither Isaac nor Jacob is denominat- ed, like Abraham, the father of the faith- ful, this is an additional and a decisive evidence, that the seed here mentioned is literal, and not spiritual. Isaac and Jacob are not represented as having spir- itual seed: hence their seed was literal of course. And as the promise made to them was but a repetition of the one made to Abraham touching these points, it is proof demonstrative, that that prom- ise to him related to his literal seed, and the literal Canaan.

In the last chapter of Genesis, 24th and 25th verses, we find the following: "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, *unto the land which he sware to Abraham, to Isaac and to Jacob.* And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up *my bones* from hence."

The land to which the children of Is- rael were to be brought, and to which

they were actually brought, from Egypt, and to which also Joseph directed his *bones* to be carried, was the *literal*, not the *heavenly* Canaan. This land Joseph expressly declared to be the land which God swear to Abraham, to Isaac, and to Jacob.

Again: Exodus vi. 2, 3, 4, 8. "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them *the land of Canaan*, the land of *their pilgrimage*, wherein they *were strangers*. And I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord." Can any thing be more plain?

Again: When God was about to destroy Israel for their idolatrous worship of the golden calf, Moses interceded for them. "Turn from thy fierce wrath," said he, "and repent of this evil, against

*thy people.* Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall *inherit* it *forever.*" Exodus xxxii. 12, 13.

Here, although the Israelites had fallen into idolatry, they were still called *God's people*; and they *were so as a nation*, selected from the rest of the world for a special purpose. For that purpose, and for the sake of the promise of God to Abraham, Isaac, and Jacob, they were preserved from destruction on that occasion, and in many similar instances. And though they now reject Christ, they are still God's people in the same sense, and are preserved from extinction for a similar reason—they are to inherit that land spoken of to Abraham, Isaac, and Jacob; for, the promise in the passage before us is, that "they shall inherit it *forever.*"

But it would be tedious and unnecessary to quote all the passages of this *description*. I shall therefore, in the

next place, bring forward another class of passages bearing on the same point.

In the xxvith chapter of Leviticus, God annexes certain blessings to obedience, and certain curses to disobedience, on the part of the children of Israel. As a punishment for disobedience, he threatens to scatter them among the heathen, where they shall perish; and they that are left of them there shall pine away in their iniquity, and so on. But if they shall confess their iniquity, and humble themselves, "then," says God, "will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and *I will remember the land.*" And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, *to destroy them utterly, and to break my covenant with them*: for I am the Lord their God." 42d and 44th verses. Likewise in the ivth chapter of Deuteronomy, speaking of the same matter of their being scattered among the nations for their sins, he adds, (verse

29, 30 and 31,) "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, **EVEN IN THE LATTER DAYS**, -if thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them." So likewise, after speaking, in the xxviii<sup>th</sup> and xxix<sup>th</sup> chapters of Deuteronomy, on the same subject, and telling them that they should be moved into all the kingdoms of the earth, and scattered among all people, from the one end of the earth even unto the other, where their plagues should be made wonderful, and *of long continuance*; he proceeds in the xxx<sup>th</sup> chapter as follows: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations

whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord will *turn thy captivity*, and have compassion upon thee, and will return *and gather thee from all the nations, whither the Lord thy God hath scattered thee*. If any of thine be driven out unto the utmost parts of heaven, *from thence will the Lord thy God gather thee, and from thence will he fetch thee*: and the Lord thy God will bring thee into the land *which thy fathers possessed*, and thou shalt *possess* it: and he will do thee good, and *multiply* thee above thy fathers. And the Lord thy God will make thee plenteous in every work of thine hand, *in the fruit of thy body*, and in the fruit of *thy cattle*, and in the fruit of thy land for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers." (verses 1, 2, 3, 4, 5, 9.)

That the literal Israel is meant in the preceding quotations, is certain. It

was the literal Israel that Moses addressed; and it was that Israel that were dispersed according to his prediction, and that remain in this dispersed condition to this day. In relation to this same people, we see that a promise is made that they shall not be utterly destroyed. Accordingly, although they have so long persisted in their rejection of Jesus as the Messiah, they still survive. We see further, that this condition of the Jews is referred to THE LATTER DAYS. Now then it is declared, that if these literal Jews will turn to the Lord *in these latter days*, God will gather them from among all the nations of the earth, where they are at present scattered, and bring them *into the land which their fathers possessed*, and which, as we all know, was the literal Canaan.—There they are to be *multiplied*, and to be made plenteous *in the fruit of their body*, and in the fruit of *their cattle*—circumstances utterly incompatible with the speedy dissolution of the world, or the immortal state. That they will thus turn to the Lord, and consequently be *restored* to their father land, will be

shown by other passages which I shall now proceed to adduce. Nor does this view of the subject afford them any encouragement to continue in impenitence. The promise is *conditioned on penitence*. With regard to any particular Jew or Jews, we say to them, "Although your nation will not become extinct, but will realize the promise, when the proper time shall arrive, of being restored to the land of their fathers, yet you as individuals are liable to die at any moment; and if you continue to reject Jesus, you will die in your sins, and where he is gone you cannot go." Whatever, therefore, some may say as to our encouraging the Jews to persist in their unbelief, we deny the justice of such a charge. With equal propriety might a similar charge have been made against the prophets, in predicting the return of the Jews from the Babylonish captivity. But to the passages predicting their *positive Restoration*.

The xith chapter of Isaiah commences with a prediction of the Messiah's kingdom, and gives a most delightful description of it; and finally concludes



by saying, that the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and that there shall then be a root of Jesse which shall stand for an ensign of the people, to which the Gentiles shall seek, and his rest shall be glorious. Immediately in connexion with this, and subsequent to it, is the following, beginning with verse 11. "And it shall come to pass *in that day*, that the Lord shall set his hand *again the second time*, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and assemble *the cutcasts of Israel*, and gather together *the dispersed of Judah, from the four corners of the earth*. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the *west*; they shall spoil them of the east

together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people which shall be left from Assyria, *like as it was to Israel in the day that he came up out of the land of Egypt.*"

The earth, even under the Christian dispensation, has not yet been filled with the knowledge of the Lord as the waters cover the sea; and therefore the Restoration here predicted is future. When that glorious period shall arrive, even "in that day," this Restoration is to take place. The circumstances here brought into view in connection with this Restoration, such as the Lord's setting his hand again the *second time* to recover the remnant of his people *from various countries*; the distinction made between the Gentiles, Israel, Judah, and Ephraim; the specification of the outcasts

of Israel, and the *dispersed* of Judah, and of their being *gathered together*; and the comparison of the highway that shall be cast up for them with that which was prepared for Israel when he came up out of the land of Egypt: all these considerations combine to prove, beyond a rational doubt, that it is the literal Israel and the literal Judah that are here signified, and their literal Restoration that is predicted. And as to the time being yet future, this consideration would be sufficient, were there no other, to settle that point, namely, that *Israel* as here signified in distinction from Judah, that is, the ten tribes, have never yet been restored since their captivity by the Assyrians in the days of Hoshea, some time before Judah was carried captive to Babylon; so that it would be impossible to apply this passage to the Restoration of Judah from Babylon, or to any thing else that has ever occurred in relation to the Jews.

There is a very peculiar and remarkable prophecy in the sixth chapter of *Isaiah*, commencing with the 18th verse, *which I do not recollect to have seen*

noticed. It is as follows: "In that day shall five cities in the land of Egypt speak the land of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the Land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that

day shall *Israel* be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, *Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance.*"

I know not how this passage may strike others; but to me it appears very like the coming in of the fullness of the Gentiles, and the removing of that blindness which has happened to Israel in part till the arrival of that period. Confident am I, that nothing like what is here predicted has ever yet happened; and if it has not, then of course it is yet to take place.

Another passage of a peculiar character, and somewhat like the foregoing, is contained in the xxviii chapter of Isaiah, verses 6, 12 and 13. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, *and fill the face of the world with fruit.*—And it shall come to pass in that day, that the Lord shall beat off from *the channel of the river unto the stream of Egypt*, and ye shall be gathered, one

*by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."*

*This filling of the face of the world with fruit by Israel, reminds me very strongly of what Paul says, Romans, xi., 12, 15. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Answer: their fullness and the receiving of them shall be, the filling of the face of the world with fruit; which is indeed "much more" than their fall and diminishing accomplished, and may well be compared to life from the dead. The Restoration and Conversion of Israel is evidently proved in the passage under consideration. And even the manner in which at least a part of*

this work is to be accomplished, is brought into view. They shall be gathered *one by one*.

I will next quote Jeremiah, iii., 14, 15, 17, 18. "Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you *one of a city*, and *two of a family*, and I will bring you to Zion: and I will give you *pastors* according to mine heart, which shall feed you with knowledge and understanding.—At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of *Judah* shall walk with the house of *Israel*, and they shall *come together* out of the land of the north, to the land that I have given for an inheritance unto your fathers."

These events have not yet occurred, and they therefore remain to take place. That it is the literal Israel and the literal Judah that are signified, is shown by the distinction made between them, there being no such distinction in the

spiritual sense; and this is still further shown, and the literal Restoration is shown also, by their coming out of *a particular quarter, the north*, and coming to *the land of their fathers*. And here occurs the idea, that in this passage and all others where these promises are contained, of restoring Israel to the land of *their fathers*, it is manifest that those fathers themselves are not included; for to include them, would be to make them the fathers of themselves. Those, and all those without distinction, to whom these promises are made, are spoken of as the *descendants* of those who formerly inhabited the land. This is sufficient to refute the notion of those who apply these promises to Israel after the resurrection, and include the patriarchs and all the pious Israelites of old among them.

In Jeremiah, chapter xvi., 14, 15 and 16, is the following: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the



children of Israel from the land of *the north*, and from *all the lands whither he had driven them*: and I will bring them again into their land that I gave unto *their fathers*. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The time is not yet come when it is *no more* said, The Lord liveth that brought up Israel from Egypt; and when it is said, The Lord liveth that brought them up from the north, &c., and it is therefore *future*. The children of Israel that are driven into all the lands as here described, are the *literal* Israel. The land that was given to *their fathers* was the literal Canaan. Into this literal Canaan, God here promises to bring these literal, dispersed descendants of those fathers, which descendants, of course, are not those fathers. Here then is a promise, that God will restore to the literal Canaan the generation of *the Jews* that may be living on the earth *in the mortal state*, when the predicted *period* shall arrive.

Another passage quite similar to the foregoing, though more full and decisive, is contained in the xxiiiid chapter of Jeremiah, verses 3—8. “I will gather the remnant of my flock out of all countries *whither I have driven them*, and will bring them again to their folds; and they shall be *fruitful*, and *increase*. And I will set up *shepherds* over them which shall feed them: and they shall *fear no more*, nor be *dismayed*, neither shall they be *lacking*, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, *Judah* shall be *saved*, and *Israel* shall dwell *safely*: and this is his name whereby he shall be called; **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold the days come, saith the Lord, that they shall *no more* say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up, and which led, the seed of the house of Israel out of *the north country*, and from

all countries *whither I have driven them ; and they shall dwell in their own land.*"

Here, in addition to various reasons similar to those in the passage quoted before it, for understanding this to teach the Restoration and Conversion of the Jews, are several other considerations. They are to be *fruitful*, and *increase* ; which shows that it is in the mortal state. They are to have *shepherds* over them ; which shows that it is under the gospel dispensation, and not after the resurrection. It is further shown to be under the Christian dispensation, and *not before* that, by the character given of the personage therein described, namely, *a righteous Branch, THE LORD OUR RIGHTEOUSNESS*, and so on. In short, the proof is complete and is guarded on the right hand and left against every possible cavil. Not only is their *Restoration alone* proved, but their *Conversion* also. *Shepherds* are to be set up over them, that shall feed them. It is to be in the days of the reign of that *glorious Personage* mentioned, and it is in those days *Judah shall be saved*, and Israel

*safely*, neither of them *fearing* any more, nor being *dismayed*, nor *lacking*. And here I would call particular attention to the expression, *the north country*, contained in this and various other passages, as one of the locations whence a portion of the dispersed Israel are to be restored. It would be a matter of no little curiosity, to see in what way those who deny the literal in this case, would attempt to spiritualize it. The same remark may be applied to other localities mentioned in connection with this subject, such as Assyria, Egypt, and the ~~like~~. Let those who thus spiritualize inform us what is meant in a spiritual sense by this north country, and by Assyria, and Egypt, and all the countries whither God had scattered Israel; and then state, in addition to this, what is signified by *Judah* and *Israel* as distinguished from each other, and by the Gentiles as distinguished from both. Nor let them stop till they give us the spiritual signification of all the circumstances mentioned in all the passages relating to the subject—a task which they will not be very likely to undertake,

In the xxxth chapter of Jeremiah, verses 3, 7, 8, 9, 10, 11, 17, 18, 19, 20, 21, 22, 23, 24, we have the following: "For lo, the days come, saith the Lord, that I will bring again the captivity of my people *Israel* and *Judah*, saith the Lord: and I will cause them to return *to the land that I gave to their fathers*, and they shall possess it.—Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, *and strangers shall no more serve themselves of him*: but they shall serve the Lord their God, *and David their king, whom I will raise up unto them*. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O *Israel*: for lo! *I will save thee from afar, and thy seed from the land of their captivity*; and *Jacob shall return*, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I *make a full end of all nations* whithersoever I go."

have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished.—For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the

Lord. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the **LATTER DAYS** ye shall consider it."

The distinction here made between *Judah* and *Israel*, shows that it is the *literal* Judah and Israel. The promise that they shall return to the land of *their fathers*, shows the same thing, and also that it is not those fathers themselves that shall return. The assurance, that strangers shall *no more* serve themselves of them, shows that the time is yet future, inasmuch as strangers still serve themselves of them. That they are to serve David their king, or Christ, shows that the time is under the Christian dispensation, and that they are to embrace Christianity. The promise, that though God should make a full end of all the nations whither he had scattered them, yet that he would *not* make a full end of *them*, shows that the hand of God

preserves them even now in their dispersion, and is a sufficient refutation of the assertion of those opposers of the idea of their Restoration and Conversion, that say the Devil, and not the Lord keeps them a distinct people. That the city shall be builded *upon her own heap*, is a clear circumstantial evidence, that a *literal* city is here signified. The *multiply*ing here spoken of shows, that it is in the mortal state that these things are to be realized. The other circumstances brought into view, such as their *children*, their *nobles*, the *establishment* of their *congregation*, and the punishment of their oppressors, all conspire to prove a temporal state of things. And finally, the reference to **THE LATTER DAYS** as the period for these events, decides the point beyond rational controversy, showing that it is *in*, and neither *before* nor *after*, those days.

In the next chapter (the xxxist) is the following: "At the same time, saith the Lord, will I be the God of *all the families of Israel*, and they shall be *my people*.—Again I will build thee, and thou



shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of *Samaria*; the planters shall plant, and shall eat them as common things.—Behold, I will bring them from the *north country*, and gather them from the *coasts of the earth*, and with them the *blind* and the *lame*, the *woman with child* and her that *travaileth with child* together: a great company shall return thither. They shall come with *weeping*, and with *supplications* will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and *Ephraim* is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that *scattered* Israel will *gather* him, and *keep* him, as a shepherd doth his flock.—Behold the days come, saith the Lord, that I will sow the house of *Israel* and the house of *Judah* with the seed of *man*, and with the seed of *beast*—Behold the days come, saith the Lord, that

I will make a *new* covenant with the house of *Israel* and with the house of *Judah*: *not* according to the covenant that I made with *their fathers*, in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord:) But this shall be the covenant that I will make with the house of Israel; *After* those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Verses 1, 4, 5, 8, 9, 10, 27, 31, 32, 33, 34.

The promise that the time is coming when *all the families of Israel* shall be God's people, shows at least *the general* reception of the gospel by the Israelites. That it is the literal Israel that is here

signified, appears from the circumstance, that this Israel are to be God's people in a sense different from what they now are; whereas the spiritual Israel are always his people in that sense. The promise to build this Israel *again*, shows that they have been *previously built* and *overthrown*, and that they are therefore the literal Israel. But what is specially noticeable is, that they shall plant vines upon the mountains of *Samaria*. *Samaria* was the capital of the kingdom of the ten tribes of Israel, after the revolt of those tribes against Rehoboam; whereas Jerusalem was the capital of the kingdom of the other two tribes that adhered to Rehoboam, namely, Judah and Benjamin. The ten tribes were carried into captivity long before Jeremiah uttered this prophecy, and have never yet been restored. But here it is declared, that Israel shall yet plant vines upon the mountains of *Samaria*. This having not yet been fulfilled, it remains of course to be done. The circumstances here specified in connection with their return, such as their being brought from the *north country*, and gathered from the

*coasts of the earth*, together with *the blind, the lame, the woman with child, and the travailing woman*, combine to prove the whole to be *literal and temporal*. The ultra-spiritualists cannot spiritualize these circumstances, if they try ever so much. Again: they are to come with *weeping* and with *supplications*, which shows that they are *to repent*, thus complying with the condition on which their Restoration is based, and consequently realizing the promise of Restoration. In this connection, also, *Ephraim* is mentioned—*Ephraim*, a portion of the ten tribes, that have never yet been restored. And then it is expressly declared, that he that *scattered* Israel will *gather* him, and keep him, as a shepherd doth his flock. It was the *literal* Israel that was *scattered*: this Israel was scattered *literally*. Now, the *Israel* and the *scattering* being literal, it follows that the *gathering* of this Israel will be *literal also*. Can any thing be more clear? But further: The sowing of the houses of *Israel* and *Judah* with the seed of *man and beast*, leaves no room for doubt. Israel has not yet been sown thus since this

prophecy was uttered, and this is therefore future: the sowing with the seed of *man* and *beast* proves it to be literal; and the distinction between *Israel* and *Judah* proves the same. Furthermore, the *new covenant* is to be made with *Israel* and *Judah*—the same distinction again, thus proving them to be the literal. The same thing is proved by its being a *new* covenant, which term could be applied only to the literal Israel, no *old* covenant having been made with the Gentiles; and besides, this is positively shown in the explanation that follows, namely, that that new covenant shall not be like that which God made with *their fathers* when he took them by the hand to bring them *out of Egypt*. It is the descendants of those Israelites that God brought out of Egypt, that are here spoken of in connection with this new covenant—the literal Israel, even that generation, *as a people*, that shall be living on the earth when the time for the fulfillment of the prediction shall arrive. With regard to the nature of this new covenant, it will be admitted on all hands, that it is nothing less than their conversion to spiritual

religion of the highest order; to the religion of Christ Jesus the Lord in all its primitive purity and glory.

Passing over a number of passages touching our subject, we at length come to the following: "Thus saith the Lord God; Behold, I will take the children of Israel *from among the heathen, whither they be gone*, and will gather them on every side, and bring them *into their own land*: and I will make them *one nation* in the land, upon the mountains of Israel; and *one king* shall be king to them all: and they shall be *no more two nations*, neither shall they be divided into *two kingdoms any more at all*: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And *David* my servant shall be king over them: and they all shall have *one shepherd*: they shall also walk in my judgments, and observe my statutes, and do them. And they shall

dwell in the land that I have given *unto Jacob* my servant, *wherein your fathers have dwell*, and they shall dwell therein, even they, and *their children*, and *their children's children*, forever ; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will *place* them, and *multiply* them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea I will be their God, and they shall be my people. And *the heathen* shall know, that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever more." Ezekiel xxxvii. 21—28.

It was the *literal* Israel that had gone among the heathen, as here described. This literal character is further shown by the notice of their division into *two kingdoms*, which was the fact with regard to them prior to their captivity. Now this literal Israel, according to this prophecy, are to be taken *from among the heathen*, and brought into *their own*

*land*, the land that was given to Jacob, wherein *their fathers dwelt*, which all must admit to be the literal Canaan. That this is yet future is certain; because, when thus restored, they are to be *one nation*, and *no more two nations or kingdoms*, as they had been; which union has not yet occurred. There they are to be *multiplied*, which renders it *certain* that it is the mortal state that is here spoken of. There they are also to *dwell*, and *their children*, and *their children's children*, forever; which shows a state of some degree of permanence, although the term forever is here qualified by the circumstances of mortality in connection with which it is used, and of course does not have its legitimate signification, endless. Another circumstance which shows the time to be yet future, is, that it is proved to be under the Christian dispensation, by the consideration that David, that is Christ, the spiritual David, is to be their king; whereas they have not yet acknowledged him. That the name David here, and in similar passages, signifies Christ, will be questioned by very few, and is as ex-



ident as that, the name Elijah in Malachi signifies John the Baptist, which Christ expressly declared to be the fact. Should it be asked why we make the David spiritual, and the Israel literal, in the same passage, our reply is, that the circumstances of the case require this; the restoration of Israel to the land wherein *their fathers* dwelt, together with the other circumstances already noticed, proving them to be the *literal Israel*; and the fact that the literal David was dead before this prediction was made, and that this other David is to reign over them forever, proving the latter to be the spiritual David. The *conversion* of Israel is proved by the consideration, that they are *to receive* this spiritual David; and likewise by the various other declarations relative to their purification and obedience as contained in the passage. That the promise relates only to those Israelites who may be living when the time shall arrive, together with their posterity, and not to past generations raised from the dead, as some suppose, is shown by the state of mortality already noticed in connection with the

promise, and likewise by the promise itself being made to those *whose fathers* dwelt in that land, and of course those fathers themselves not being those descendants, are not included. And lastly, that all these things are to be realized before the termination of the present temporal state of things, is still further proved by the co-existence of the heathen at that period, as shown in the declaration at the close of the quotation: "And *the heathen* shall know, that I the Lord do sanctify Israel; when my sanctuary shall be in the midst of them forevermore."

In the xxxviii<sup>th</sup> and xxxix<sup>th</sup> chapters of Ezekiel, is a prophecy in relation to Gog, in connection with which the case of the children of Israel is brought into view. God, addressing Gog by the prophet, says thus: "*After many days* thou shalt be visited: *in the latter years* thou shalt come into the land that is *brought back from the sword*, and is *gathered out of many people*, against *the mountains of Israel*, which have been *always waste*: but it is brought forth out of the nations, and they shall dwell

safely, all of them. Thou shalt ascend, and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.—And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.—Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day, when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place *out of the north parts*, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel as a cloud to cover the land; (*it shall be in the latter days;*) and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; *Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would*

bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come in my face.—And I will call for a sword against him throughout all my mountains, saith the Lord God: *every man's sword shall be against his brother*. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord.—Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto *the ravenous birds* of every sort, and to *the beasts of the field* to be devoured.—And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears; and they shall

burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forest; for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.—And seven months shall the house of Israel be burying of them, that they may cleanse the land.—And I will set *my glory among the heathen*, and *all the heathen shall see my judgment that I have executed*, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel *went into captivity* for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them. Therefore, thus saith the Lord God: Now will I *bring again the captivity of Jacob, and have mercy upon the whole house of Is-*

*raei*, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me when they dwelt safely in their land, and none made them afraid. When I have brought them *again* from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of *many nations*; then shall they know that I am the Lord their God, which caused them to be led *into captivity among the heathen*: but I have gathered them *unto their own land*, and have left none of them *any more there*. Neither will I hide my face *any more* from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezekiel, xxxviii., 8, 9, 11, 14, 15, 16, 17, 18, 21, 22, 23: xxxix, 4, 9, 10, 12, 21, 22—29.

Had space permitted, I should have quoted the two foregoing chapters entire; for they are of a most extraordinary character, and are entitled to more than ordinary notice. But the reader can peruse them at his leisure in the Bible. I have quoted enough, how-

ever, to show, that, whatever may be here signified, it is yet to take place; first, because the time is expressly designated as *the latter years, the latter days*, and the like; and secondly, because nothing of the kind has yet transpired in *any sense*. This, I think, will be conceded by all. Let us see, then, what it is that is here predicted, and that is still, as respects its fulfillment, in the womb of time, with the other great and astounding events that are to wind up this world's most wondrous and eventful story.

In the latter ages of the world, then, God will bring *again* the *captivity of Jacob*, even *the whole house of Israel*, out of *their enemies' lands*, unto *their own land*, leaving *none* of them *any more* there, nor hiding his face *any more* from them, but *pouring out his Spirit* upon them. It is the *literal*, not the *spiritual* Jacob, that are now in captivity in their enemies' lands—and especially in their *second* captivity as *the whole house of Israel*; a phrase that necessarily includes the twelve tribes, and not merely what are commonly de-

nominated the Jews, or Judah and Benjamin. Well, these twelve tribes are to be brought *again unto their own land* from their captivity, (having formerly *as a whole* been once, and *once only*, brought from captivity, namely from Egypt;) and are to have *God's Spirit poured out* upon them, which proves that they are *to be converted*, and consequently that they are not the spiritual Israel, which, *as such*, are in a converted state.

But this is not the whole, nor the sequel, of this peculiar prophecy. Great events subsequent to this Restoration and Conversion, are likewise foretold, proving the yet longer continuance of the temporal or mortal state. For it appears that Gog is to make his irruption into the land of Israel *after* it is brought back from the sword, and gathered out of many people, when the Israelites will be dwelling in unwallled villages, having neither bars nor gates, but feeling perfectly safe, and being at rest. Under such circumstances it is, that Gog is to come *from the north parts*



against them, with his multiudinous hosts, covering the country like a cloud. He is to come thus, that *the heathen* may know God, and that God may be magnified in the eyes 'of *many nations*, by the destruction of Gog, which is to ensue. For, when Gog shall thus come against the land of Israel, God's fury will fall upon him, and such havoc will be made of his forces as was never known before. Seven months shall Israel be in burying their carcasses, and seven years in consuming the fuel of their battle-field. And *the heathen* shall witness that wonderful judgment, and among *them* God will set his glory. Thus, at some period *after* the Restoration and Conversion of Israel, shall *a terrible destruction of her foes ensue*; and even at the time of that destruction, there will be *heathen* in the world to witness it, and to be brought by that means to the knowledge of the Lord. All this is utterly incompatible with the notion, that the world is about to be destroyed, or a state of immortality to *commence* on earth.

Before taking leave of this passage, it might be worth while to observe, that if circumstances render it necessary to understand *some things* in it in a figurative sense, it would not thence follow that *the whole* must be so understood. For instance: should it be said, that in modern warfare, shields, bucklers, bows, arrows, and the like, are not used, and that this cannot therefore be literal; it would not follow from this, that literal *forces* and literal *destruction* are not to be understood. Notwithstanding cannon and musketry are now the principal implements of destruction in war, yet, when we speak of the desolation of a country by war in *modern* as well as ancient times, we attribute it to *the sword*. Such figures of speech abound in language. And again: if to show the great overthrow of a vast host, a figure is introduced in the passage in the case of the seven months occupied in the burial of the dead, and the seven years in using their rubbish for fuel, there is no difficulty on that score. The two great points of the passage still remain prom-

inent and clear, notwithstanding the introduction of any incidental imagery of the kind, namely, that the Israelites are to be restored to their land, and that all opposition to them is to be brought to nought. With regard to the trivial objection urged by some, that a promise is contained in the passage, of mercy to "the whole house of Israel," and that it cannot therefore mean the literal Israel, seeing that would include the generations of the dead, both the righteous and the wicked; it is only necessary to say in reply, that not an intimation is given respecting past generations. The passage does not say, the whole house of Israel *in every age*. The dead cease to belong to *any* house or nation. They are in eternity. Of course it speaks of the living; of those who shall constitute the house of Israel when these events transpire; of those who shall be "gathered out of their enemies' lands," and "brought again from the people." Daniel said to Belshazzar on this wise: "O thou king, the most high God gave Nebuchadnezzar, thy

father, a kingdom, and majesty, and glory, and honor; and for the majesty that he gave him, *all people, nations, and languages, trembled and feared before him.*" Dan. v., 18, 19. But who ever dreamed of understanding from this, that *all the past generations* of those nations trembled and feared before Nebuchadnezzar? And who *ought* to dream, that when the subject of the gathering of the Israelites *from among their enemies*, and restoring them to their own land, is under consideration, the phrase, *the whole house of Israel*, signifies the generations that have passed away? And yet this most unreasonable objection is urged-against our views on this subject. A cause must be driven to straits indeed, to have to resort to such objections as these. But quite enough on this point. Let us proceed with our evidences.

"For the children of Israel shall abide *many days* without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: *after-*

*wards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."* Hosea, iii. 4, 5.

What, let me ask, could be plainer than the foregoing passage? Here the condition in which the children of Israel now are, and for a long time have been, is described to the letter, leaving no possibility of doubt as to its being the literal Israel. The literal children of Israel are therefore *to return*, and *seek the Lord*, and *David their king*, (Christ,) *in the latter days*; and as they have not yet done it, it is still *to be done*. That it is the literal and not the spiritual Israel, appears still further from their *returning* and *seeking the Lord*. The *spiritual* Israel are *not Israel* before they do this; whereas, the children of Israel here mentioned are Israel all the time they are thus abiding without a king, &c. *before* they return, and seek the Lord; and are so denominated by the prophet. But to proceed with our evidence.

Omitting several passages that might well be quoted were it necessary, we at length come to the following: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that *I will not utterly destroy the house of Jacob*, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; *yet shall not the least grain fall upon the earth.*—Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring *again* the captivity of my people of Israel, and they *shall build the waste cities*, and *inhabit* them; and they shall *plant vineyards*, and drink the wine thereof; they shall also *make gardens*, and eat the fruit of them. And I will *plant them upon their land*, and they shall *no more* be pulled up out of their land which I have given them, saith the Lord thy God." Amos, ix, 8, 9, 13, 14, 15.

In the foregoing promise, that God would not utterly destroy the house of Jacob, and that though he would sift the house of Israel like corn among all nations, yet that not the least grain should fall upon the earth, we have another refutation of the assertion of those who oppose the idea of the Restoration and Conversion of the Jews, that it is the Devil, and not the Lord, that preserves them as a distinct people among the nations where they are scattered. We here see, that it is God that preserves them, and keeps them distinct. With regard to the Restoration here promised, the various circumstances connected with it, such as their *building the waste cities, and inhabiting them; planting vineyards, making gardens, and so on;* show it to be a temporal state of things, and at the same time a state of considerable permanence and duration. That when they are at this period planted on their land, they are *no more to be pulled up out of it*, is proof that it is no Restoration that has yet occurred, and consequently that it

is yet to take place. But to go on with our evidence.

“ I will strengthen the house of *Judah*, and I will save the house of *Joseph*, and I will bring them *again* to *place* them; for I have mercy upon them: and they shall be *as though I had not cast them off*: for I am the Lord their God, and will hear them. And they of *Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and *gather* them; for I have redeemed them: and they *shall increase* as they *have increased*. And I will *sow them among the people*: and they shall remember me in *far countries*; and they shall live with their children, and *turn again*. I will bring them *again* also *out of the land of Egypt*, and gather them *out of Assyria*; and I will bring them into the land of *Gilead* and *Lebanon*; and *place shall not be found for them*.” Zech., x. 6—10.

By the mentioning of *Judah*, *Joseph*,



and *Ephraim*, in the foregoing passage, it is shown, that all Israel is meant, and not merely Judah, or what are commonly called the Jews: consequently this is future. Their being brought *again*, proves it to be the literal Israel twice over; for the spiritual Israel are not Israel at all *before* they are brought to the Lord; and there is no *second* bringing of them. The *increase* promised in this passage, proves it to be in the mortal state. The places whence they are to be brought, namely, *Egypt and Assyria*, show that it is not the former Restoration of the Jews from *Babylon*. With regard to the *dispersion*, the *captivity*, the *Restoration*, and the *Conversion*, mentioned in this and the various other passages, it may here be remarked, that they are equally explicit; that the Restoration and Conversion are shown just as plainly as the dispersion and captivity; that all these terms are applied to Israel in the same connection; that it is a violation of the rules of language, under such circumstances, to make the one literal and the other fig-

urative; and that, unless the literal Restoration and Conversion of Israel is proved by these passages, neither is their literal dispersion and captivity. And, in fact, the latitude taken by those who oppose the idea of their Restoration, in attempting to dispose of the passages which stand in their way, would, if taken throughout, go just as far towards disproving a literal captivity, and even the very existence of literal Jews, and would convert the plainest history of the Bible into allegoric fiction. To show to what extent these allegorists carry these matters, and how wide a door they open for all manner of speculation and extravagance, I will quote a few words of what one of them says respecting the *bones* of the slaughtered hosts of Gog, that would be occasionally found here and there, after Israel had collected the great mass, and buried them. I shall, in quoting, italicize certain words, to call attention to them. "The love and practice of slavery," says this allegorist, "is a *bone* of the old mother; the love and practice of war is another *bone*; sectarian prejudices,

and a tyrannical display of physical force to put down principles not harmonizing with our views, is *a great bone*. Taking to ourselves titles which belong to God, or calling men Rabbis, which belong only to Christ, are *men's bones*. Puffing each other in public papers, and passing resolutions in our own favor, are *bones of the feet or the hands of man*.—To preach the traditions of men, instead of the word of God; and the laws and ordinances of the church and councils, instead of the laws of the scriptures and ordinances once delivered to the saints by Jesus Christ and his apostles; is the *back-bone of Gog*, and must and will be buried, and will no more come into mind.” Now, gentle reader, this *luminous exposition* of prophecy is from the pen of no less a personage than William Miller himself, who has recently made so much noise in the world—the man of 1843 notoriety. See his “Views of Prophecy,” p. 84. I have only to say in reference to this quotation, that if such scope is to be given to the fancy in explaining scripture, there is no theory, however visionary and wild, that cannot be sustained by it.

I have now completed my quotations from the Old Testament. There are indeed various additional passages that might be adduced; but to quote all would render this treatise somewhat tedious, and would, moreover, be altogether unnecessary, as they are very similar to those already introduced.—What remains, therefore, is, to examine certain passages in the New Testament that relate to our subject, the investigation of which will occupy but a small space, compared with what has been devoted to the consideration of the prophecies on this point from the Old. At all events, the reader's patience will be relieved in as summary a manner as ample justice to so important a subject will permit.

In examining the New Testament on this subject, the first passage that arrests the attention is the following: "Oh Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

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Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, *till ye shall say, Blessed is he that cometh in the name of the Lord.*" Matt., xxiii., 37, 38, 39.

This passage shows, that the time is coming when Jerusalem, that is, the Jews, shall say of Jesus Christ, Blessed is he that cometh in the name of the Lord; or, in other words, when they shall receive the Christian religion. This is too plain to need further comment.

The next passage that I will quote, is as follows: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. —And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*" Luke, xxi., 20, 24.

Here it is clearly shown by implication, that the time is coming when Jerusalem will cease to be trodden down of the Gentiles, and when of course the *Jews* will be restored. The "times of

the Gentiles" here mentioned, are no doubt the famous prophetic period of a "time, times, and a half" mentioned in Daniel, xiith., 6, 7, and in other passages of scripture, thus: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for *a time, times, and a half*; and when he shall have accomplished *to scatter the power of the holy people*, all these things shall be finished." When I treat on the prophetic periods, as I propose to do in the next pamphlet of the series, I shall undertake to show how long this "time, times, and a half" is; when it began; and when it will end. I will only say here, that I do not agree with those who say it terminated in 1798; for I do not believe it has terminated even now. That it will come to a close in a short time, I have no doubt. The *precise* time will be considered, in

treating of the periods already mentioned. With regard to the phrase, *the holy people*, made use of in this quotation from Daniel, it may be remarked, that the Israelites were denominated God's people even when they worshipped the golden calf; and in the same sense may they now be denominated his people, or "the holy people," although they still persist in the rejection of the Messiah.

We now come to the noted xith chapter of Romans, where it reads thus: "What, then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.—I say then, Have they stumbled that they should *fall*? *God forbid*: but rather, through their fall salvation is come unto the Gentiles, for *to provoke them to jealousy*. Now if the *fall* of them be *the riches of the world*, and the *diminishing* of them be *the riches of the Gentiles*; how much more *their fullness*? —For if the *casting away* of them be *the reconciling of the world*, what shall the receiving of them be, but *life from the dead*. For if the first fruit be holy,

*the lump* is also holy; and if *the root* be holy, so are *the branches*. And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches.—For if *thou* wert cut out of the olive tree, *which is wild by nature*, and wert grafted *contrary to nature* into a *good* olive tree; *how much more shall these*, which be *the natural branches*, be grafted into *their own olive tree*? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits,) that blindness in *part* is happened to Israel, *until the fullness of the Gentiles be come in*. And so *all* Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall *turn away ungodliness from Jacob*: for this is my covenant unto them when I shall *take away their sins*. As concerning the gospel, they are *enemies* for *your* sakes: but as touching the election, they are *beloved* for *the fathers'* sakes. For as *ye* in times past have not believed God, yet have



now obtained mercy through their unbelief; even so have these also now not believed, that *through your mercy they also may obtain mercy*. For God hath concluded them all in unbelief, *that he might have mercy upon all.*" Rom., xith., 7, 11, 12, 15, 16, 17, 18, 24, 25, 26, 27, 28, 30, 31, 32.

The amount of the Apostle's argument is this: that at that time, although a few, a remnant, of the Jews had embraced Christianity, the great body of the nation had rejected it. But though they had stumbled, yet through this means salvation had come to the Gentiles; and if so auspicious a result could be realized even from their fall, how much more from their fullness, their recovery? "If the *casting away* of them be *the reconciling of the world*, what shall the *receiving* of them be but *life from the dead*?" "For if the first fruit be holy," if the remnant be converted; "the lump is also holy," the nation shall be converted. And if the branches from the wild olive tree were grafted into the the good olive tree; if the Gentiles were brought into the Christian church;

*how much more* shall the *natural* branches that were broken off, even the Jews, be grafted into *their own* olive tree, converted to Christianity. For, let not the Gentile Christians be ignorant of this mystery, that blindness *in part* is happened to Israel, a portion, (the larger portion to be sure,) of the Jewish people, *till the fullness of the Gentiles be come in*. And what then? Is it not here fairly implied, that this blindness *in part* will cease when the fullness of the Gentiles be come in? Assuredly it is. Nor is this all. The case is not left to mere inference. It is expressly declared, that then *all* Israel shall be saved, and consequently that this blindness *in part* shall be removed. And this salvation of all Israel is represented by the Apostle as the meaning of the prophet when he says, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Though the great body of the Jews are now blinded and sinful, and will so continue a little longer; yet the Deliverer will ere long open their eyes, and take away their sins. And as the Gen-

tiles have in times past, through the unbelief of the Jews, obtained mercy; so will the Jews, through this mercy to the Gentiles, at length obtain mercy themselves.

The opponents of this view of the subject say, that this cannot be the literal Israel, because, if this were the case, if all the literal Israel were to be saved, it would prove the salvation of the Israelites who had died in their sins. But it is the fact, as every one may see, that it is the literal Israel of which the Apostle speaks. But when he says, "And so *all* Israel shall be saved," he has no reference to past generations. He means merely, that at a certain future period, the blindness that has fallen upon the generality of the Jews will be removed, and that the generation that shall then be on the earth will not thus be blinded. Not merely a *remnant*, a select few, but *all* of them shall see, shall believe. "And so *all* Israel shall be saved." Strange work indeed would our opponents make with some portions of scripture, were they to apply their rule of explanation throughout, as they

do in this instance, and in the case of the phrase, "the whole house of Israel," as already noticed. *All Israel*, they say, must mean, in the case of the literal Israel, the Israelites in every age. Well, then, let us try this rule a little. "And *all the children of Israel* murmured against Moses and against Aaron." Ex., xiv. 2. "And Moses called *all Israel*, and said unto them, Hear, O Israel," &c. Deut., v. 1. Numerous passages of the kind might be quoted, but these will suffice as well as a thousand, and they show the utter worthlessness of the objection under consideration; for surely all the Israelites in every age did not murmur against Moses and Aaron, nor did Moses call all the Israelites in every age, and speak to them. But a further proof that it is the literal, and not the spiritual Israel, in the case before us, is contained in the reasoning of the Apostle, and in the attendant circumstances. "And so all Israel shall be saved." How? By having that partial blindness removed which had happened to them till the fullness of the Gentiles be come

in; by the Deliverer's coming out of Zion, and turning away ungodliness from Jacob. Surely, it was not the *spiritual* Israel that were in this blind and ungodly state, and that are put in contrast with the remnant of Israel and the converted Gentiles.

"But," say our opponents, "there's an *if* to this matter. The Jews shall be grafted in again, *if* they *abide not still in unbelief*." Well, that they will not abide in unbelief, is expressly declared in the context: "*There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*" Of course they will *then* be grafted in again; and this *if* is used argumentatively, and not contingently; as when Christ, for instance, in signifying what death he should die, remarked, "And I, *if* I be *lifted up from the earth*, will draw all men unto me." John xii. 32. Surely, Christ did not mean by the word *if* in this place, that there was any uncertainty with regard to his being lifted up.

"But," say our opponents again, "Paul expressed a doubt as to the salvation of *any* of the Jews, when he said,

“ *If by any means* I may provoke to emulation them which are my flesh, and might save *some of them.*” I reply: Paul spoke here with regard to his own personal efforts for their salvation, and this at the time that blindness was upon them. Had he himself, under those circumstances, failed of being instrumental in the salvation of a single Jew of his day, this would not show that all Israel who may be on the earth when the fullness of the Gentiles be come in, will not be saved.

“ But again,” say they, “ as blindness in part has happened to the Jews till the fullness of the Gentiles be come in, this shows that they are *never* to be converted; for the fullness of the Gentiles will not come in till the end of the world.” To this I reply, that such an explanation of the coming in of the fullness of the Gentiles as this, is directly at variance with the declaration of the Apostle, that *all* Israel shall be saved; directly at variance with the declaration of the prophet, that there *shall come* out of Sion the Deliverer, and turn away ungodliness from Jacob; and directly at variance

with the whole tenor of the Apostle's remarks upon the subject, such as, that their *fullness* should be much more beneficial to the world, than their *fall* and *diminution*; the *receiving* of them, than the *casting of them away*; and so on. It would seem, by taking the scope of the whole that the Apostle says upon upon the subject, that when the time arrives for the conversion of the world, the Jews will be converted, and that this will greatly accelerate the conversion of the unconverted Gentiles: it will be to them as life from the dead. The hypercriticism made here by our opponents, respecting the blindness of the Jews continuing *till the fullness of the Gentiles be come in*, might quite as well be dispensed with by men who can split such a term as *when* or *then* in twain, and put the one half of it a thousand years from the other; as, for example, in the xiith of Daniel, verses 1, 2, where it speaks of the awaking of many of them that sleep in the dust of the earth, some to life, and some to contempt. Although it says this awaking is to take place *at that time*, yet our opponents

postpone the awaking of the latter a whole thousand years from the time the former awake. So likewise in the case of the sheep and the goats in the xxvth of Matthew, *when* the Son of man shall come in his glory. And though I doubt not they are wrong in *these* instances, yet *they* at least need not be hypercritical with regard to a little latitude that may be taken with a term, when, as in this case of the conversion of the Jews, the circumstances justify and even require it. And finally, there is nothing to show, that the end of the world will come with the coming in of the fullness of *the Gentiles*, if *the Jews* still remain *unconverted*: for the Gentiles, *without the Jews*, are not *all nations*; so that, were it to be conceded that the end of *the world* is to come when the gospel shall be preached in all the world, *for a witness* unto *all nations*, and the fullness of those nations *be come in*, this would not prove that the end would come before the *fullness* of *the Jews* be come in, but would prove the contrary.

Our opponents say, that it was not the literal Canaan that was promised to



Abraham, and then strangely quote the following passage to prove their assertion: "By faith Abraham, when he was called to go out into a place which he should after *receive for an inheritance*, obeyed; and he went out, not knowing whither he went. By faith he *sojourned in the land of promise* as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. xi. 8—10. This passage expressly says, that Abraham was to *receive for an inheritance the place to which he was called to go*, and that it was *the land of promise in which he sojourned*: and yet our opponents, in the very face of this assertion, quoted by themselves, declare that it was *not* the land of promise! And why? Because he dwelt in that land of promise as a stranger, and looked for a city, &c. But how could he sojourn *in the land of promise* if it was *not* the land of promise? And what proof is it, that it was not the promised land, contrary to this express assertion of scripture, sim-

ply because Abraham valued heaven itself more highly than even his earthly possession. How is it that our opponents cannot perceive, that two kinds of promises were made to Abraham, temporal and spiritual: temporal as respected temporal Canaan; spiritual as respected the "city which hath foundations, whose builder and maker is God." It is to these spiritual promises that the Apostle refers, when he speaks of Gideon, Barak, Samson, Jephthae, David, Samuel, and the prophets, and says, "these all, having obtained a good report through faith, received not the promise." What promise? They certainly *did* inherit *the land of promise* in which Abraham sojourned. They received *that* promise. This of itself shows, that it was *another* promise to which the Apostle alludes in this case, and through the whole xith chapter of Hebrews. Why will not our opponents learn to make this distinction, and thus avoid their confusion—and contradiction of scripture. Yes, their contradiction of scripture, unintentional though it be: for if their assertion that the literal Canaan was not promised to

Abraham, is not a direct contradiction of the scripture assertion, that he *sojourned in the land of promise*, then I know not what *would be* such a contradiction. Let them say, that Canaan was not *all* that was promised, and we will agree with them in that: but to say that it was not promised at all, is a little—ay, *a good deal* too much.

Equal confusion and havoc do they make, in relation to the passages which speak of the seed of Abraham. Because, forsooth, some passages speak of Abraham's *spiritual* seed, even Christ, and believers in him, these—*expounders* shall I call them? no, no:—these opponents of ours must needs take other passages which speak of the *literal* seed, and twist them out of all shape, to make *them spiritual likewise*. Thus, for instance, they quote the promise to Abraham, Isaac, and Jacob, in which God says he will give to them and their *seed* the land of Canaan, the land where they sojourned, &c.; and then they turn to the New Testament, and quote the passages which speak of the spiritual seed, even Christ and Christians, and argue

that the others cannot be the literal seed, because Christ and Christians are denominated seed. Well, now, this is great reasoning, no doubt; but, as it is a poor rule that will not work both ways, suppose we bring this masterly logic to this test. It can't mean the *literal* Canaan, and the *literal* seed of Abraham in *some* passages, say they, because in *other* passages it means the *spiritual* Canaan, and the *spiritual* seed. Very well; it can't mean the *spiritual* Canaan and the *spiritual* seed in *some* passages, we reply, because in *other* passages it means the *literal* Canaan, and the *literal* seed. How do you like *that*, ye logical opponents? How do you like your own argument carried out? Pray, never make use of it again, if for no other reason, yet for *your own* sakes.

After denying that *Canaan* was promised to the *Jews*, they undertake to show what it *was* that was promised, and to *whom* the promise was made. For this purpose, they quote this, among other passages: "For the promise that he should be the *heir of the world*, was not to Abraham or to his seed through the law,

but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all; as it is written, I have made thee a *father of many nations.*" Rom. iv. 13—17. Now, say they, we have found *what* the inheritance is, *who* the heirs are, and *who* the children are to whom the promises are made—not the *literal* descendants of Abraham, but all who are *of faith*. The *world* belongs to Christ and his people."

Let us now turn to this promise, as made to Abraham, Gen. xvii. 3, 4.—"And Abram fell on his face; and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a *father of many nations.*" This is the promise quoted by the Apostle in Romans, as showing that Abraham was to be the heir of the world, or

as it is expressed in the promise itself, *a father of many nations*. This promise was confined to Abraham himself; for, to extend it to his spiritual seed, as our opponents do, and make *them* the heirs of the world, is to make them the fathers of many nations, that is, the fathers of themselves! And here I will correct an inadvertence or oversight of my own, in noticing this promise, together with several others connected with it, on page 30, where I speak of them *all* as being literally fulfilled. I should have excepted this one, at least so far as to give it the spiritual meaning which is here given to it by the Apostle; although it is still true, that Abraham was literally, as well as spiritually, a father of many nations, and my statement was correct as far as it went. But there are *other* promises in connection with this, *of quite another kind*, which I will quote in this place. In verses, 5, 6, 8 of the same chapter of Genesis, it reads thus: "And I will make thee *exceeding fruitful*, and I will make nations *of thee*, and kings shall come *out of thee*.—And I will give unto thee, and to thy seed af-

*ter thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."* Now the Apostle does not say that *these* promises were applied to the spiritual children of Abraham, but only *that other* promise, that they should be his children by faith, and he their father in the same sense, or *the heir of the world*. Nor *can* the promises last quoted be so applied. His spiritual seed do not come *out of* him; nor is the land *wherein he was a stranger*, the land of *Canaan*, theirs; but it *does* belong to his *literal* seed, and they have *inhabited* it, and, as we contend, are *to inhabit it again*.

"But," continue our opponents, "they are not all Israel that are of Israel. He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh. If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." To all this it may be replied, that though this is true in the spiritual sense, it is not so in the literal. We know, as well as our opponents, that a literal Jew is not

a spiritual one unless he is regenerated, and that, without regeneration, he cannot see the kingdom of God, which is the inheritance promised to the spiritual seed of Abraham, whether Jew or Gentile. But what then? Does this prove that the literal Jews are not the literal seed of Abraham, and that, as such, they will not inherit the literal Canaan? By no means. All real Christians are Abraham's *spiritual* seed, and will inherit the *heavenly* Canaan. But we find the literal Canaan promised also; and there would be just as much reason in a Gentile Christian's laying claim to this, as in confounding the two classes of promises with each other, and destroying the distinction between the literal and spiritual seed, as our opponents do. In fact, some of them go so far as even to claim that land. A distinguished writer of theirs says, " ' If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise; ' that is, heirs of the promised land given to Abraham and his seed." What an idea! Was it the land of Canaan, was it Palestine, was it the land



wherein the ancestors of the Jews dwelt, that was promised to the Christian world? No! no! no! The promise to Abraham in which Gentile Christians are interested, and to which they can lay claim, is this: "In thee, and in thy seed, (Christ,) shall all the nations, families, and kindreds of the earth *be blessed*." This then is the promise to which the spiritual, Gentile seed of Abraham are heirs, viz: *a blessing*. But as to the land of Canaan, they have about as little concern with that, as any men can well have. And it is marvelous, yes, it is marvelous, that men should thus confound things so distinct as are the two kinds of promises made to Abraham, the one for his literal, the other for his spiritual children. They have only to cap the climax, by claiming to be literal Jews, which they can with as much propriety do, as to claim the literal Canaan. Let them do this, on the strength of being denominated Abraham's seed, and they will then be consistent in absurdity, and follow out their theory to its legitimate termination.

Thus we see, that what is said in the

New Testament respecting the spiritual seed of Abraham, and their spiritual inheritance, has no relation whatever to any of the numerous promises relating to the land of Canaan, in which Abraham dwelt as a stranger; and our opponents, therefore, in quoting the passages relative to that spiritual seed, do just nothing at all towards neutralizing our evidences. They prove that there is a *spiritual seed*, to whom there are *spiritual promises* made, which we readily admit; but they do not prove that there is not a *literal seed*, to whom *literal promises* are made: they do not prove, that the Jews are not to be converted, and restored to the land of Canaan. Nor do they, nor *can* they, set our evidences aside, which we produce to prove, that this is to be the fact.

I will here notice one small, false criticism of our opponents, not because it is intrinsically entitled to notice, but because they offer it as an argument against us. It is as follows. They say, in relation to the passages which speak of the Restoration and Conversion of the Jews, that the promise is made to those

whom the prophets addressed, not to their *descendants*; as for instance, "I will take *you* from among the heathen, and gather *you* out of all countries, and bring *you* into *your own* land. A *new heart* also will I give *you*; and a *new spirit* will I put within *you*, and *ye* shall dwell in the land that I gave to your fathers; and *ye* shall be my people, and I will be *your* God. In the day that I shall have cleansed *you* from all *your* iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded." Ezek. xxxvi. 24, 26, 28, 33. After quoting this passage, they call our attention to the next chapter in Ezekiel, which contains the vision of the valley of dry bones, emblematic of *the whole house of Israel*; and, contending that this is a description of the resurrection of the righteous from the dead, they infer, that the Israel here mentioned in the passage just quoted, signifies the *spiritual* Israel, and that the prophet, in his address in the second person, *you*, speaks *to* the spiritual Israelites of every age. Now let us analyze these curious ideas a little.

If this means the resurrection of the *spiritual* Israel of all generations, pray what is meant by their *fathers*, in the phrase, "the land that I gave to *your fathers*." Again: as spiritual Israelites have *new hearts* and *new spirits*, and are *cleansed from their iniquities*, before they die, how can this promise of *giving* new hearts and spirits, and cleansing from iniquity, be applied to them at or after the resurrection of the dead?—or, in fact, at any other time? for they are not spiritual Israelites *before* they have these new hearts, &c. And then, as to their dwelling in *the cities*, and the *building of the wastes*. Such a state of things as this after the resurrection! To what monstrous absurdities will not error lead! And this vision of the valley of dry bones too: this the resurrection! Worse and worse! Why, just read one verse about these dry bones: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold *they say*, Our bones are dried, and our hope is lost; we are cut off for our parts." Ezek. xxxvii. 11. And do bones talk? and talk about *their bones*.

What child, on due reflection, cannot understand, that this valley of dry bones was a mere symbol, representing the spiritual death of the Israelites; and that their being brought up out of their graves is another symbol, showing that they will be raised from that spiritual death? Especially will this be evident, by perusing what immediately follows, relative to their being placed *in their own land*; and more especially still, by reading the subsequent illustration of *the two sticks*, by which it is shown, that *the whole house of Israel*, that is, Israel and Judah, (and not merely Judah,) are to be taken from among the heathen, and brought into their own land, wherein their fathers dwelt, where they are to be united, and be no longer two nations; and where they are likewise to acknowledge Jesus as the Messiah. As to that small, false criticism which leads off our opponents into these far-fetched and absurd expositions, namely, that the promises of Restoration are shown to be made to those whom the prophets addressed, and not to their descendants, by their using the second person, *you*; I only ask them not

to fly from their own rule when I bring *one* of the *numerous* passages that might be produced, to test the correctness of their position. The passage is this: "And Joseph said unto his brethren, I die; and God will surely visit *you*, and bring *you* out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit *you*, and *ye* shall *carry up my bones from hence.*" Gen. l. 24, 25. Now, according to the rule of interpretation under consideration, Joseph's brethren, and the Israelites whom he addressed on this occasion, must have lived for hundreds of years after his death, and finally have been restored to the promised land from the Egyptian bondage, carrying his bones with them on their return. But this was not the fact. We not only know from the natural course of things, that they did not live to do this, but it is expressly so declared, Ex. i. 6. "And Joseph died, and *all his brethren, and all that generation.*" This, it will be seen, by what immediately follows in that chapter, was

before the Egyptian oppression had even commenced. What more is wanting to confute our opponents on this point?—Who cannot by this perceive, that when *a nation* is addressed, the use of the second person does by no means *necessarily* signify the identical individuals spoken to. Whether it does or does not signify them, must be decided by the circumstances in each particular case.

Another objection urged by our opponents is, that the New Testament destroys all distinction between Jew and Gentile, having broken down the partition wall; and that the servants of God are even to be called by another *name*, as predicted by Isaiah in the following passage: “And ye shall leave your name for a curse unto my chosen; for the Lord shall slay thee, and call his servants by another name.” Isa. lxxv. 15.

This breaking down of the partition wall between Jews and Gentiles, and abolishing the distinction between Jew and Greek, relates solely to *religion*, and not to *nationality*. The passage which says, that there is neither Jew nor Greek, says likewise there is nei-

ther male nor female: that is, there is no distinction as respects religion, but, as the same passage states, all are one in Christ Jesus. But this no more proves, that the Jews are not to be a distinct people, and inhabit Palestine *as a nation*, under the Christian dispensation, than that the sexes have become extinct, or the inhabitants of Christendom ceased to be separate nations. And as to the Lord's slaying the Jews, and calling his servants by another name, he will no doubt cut off all the incorrigible, both Jews and Gentiles, and call all that remain Christians.

The inquiry here very naturally arises, Why should God specially interest himself in behalf of the Jews, a sinful, rebellious race as they are? Why should *they* be restored to their land? Why should *they* have peculiar favor, more than others? The ready answer to this inquiry is contained in the following quotation from scripture: "Thus saith the Lord God; I do not this for *your* sakes, O house of Israel, but for *my holy name's sake*, which ye have profaned among the heathen, whither ye



went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.—And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Not for *your* sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.—Then *the heathen* that are left round about you shall *know*, that *the Lord* build the ruined places, and plant that that was desolate: I the Lord have said it, and I will do it.” Ezek. xxxv., 22, 23, 24, 27, 28, 32, 36.

If we consider the *probabilities* of the case, we shall find them altogether in favor of our side of the question. The

present condition of the Jews is most unnatural indeed. Nothing but Divine interposition could keep them dispersed as they are. Let the pressure of destiny be removed, and they would return to the land of their ancestors as naturally as the needle turns to the pole. *Any* people, dispersed as they are, would do it: how readily then would *the Jews* return to *Palestine*, the land not only endeared to them as the country of their progenitors, but identified with their religion, and hallowed by a thousand sacred associations. How much more desirable, also, must it be to them, to be collected *as a nation*, kindred in blood and faith, than to remain as they are, scattered among all nations, and exposed to all kinds of evil. Nor would their conversion to Christianity be a good reason against their return to Palestine; for though this would destroy the *religious* distinction between Jews and Gentiles, it is no more a reason why the Jews should not be *a nation*, and occupy *a particular country* by themselves, than it would be against the inhabitants of Christendom being divided

into different nations, and occupying different countries. While men live on the earth, they must have some particular place to live in; and it is certainly more natural, more eligible, and more appropriate every way, for a people like the Jews, allied by the strongest and most numerous ties that ever bound people together, to live in a community in a country by themselves, (and that country Palestine of course in the case of the Jews,) than to be scattered from the one end of the earth to the other. Besides, it is the fact that the Jews in general throughout the world are anxiously expecting and desiring to return to their country. Among other evidences of this, I copy the following article, contained in the "Christian Intelligencer" of March 26th, 1842.

"THE JEWS.—The Rev. T. S. Grinshawe, known to American Christians as the biographer of Leigh Richmond Cowper, has lately returned from a visit to the East. At a meeting held at Shrewsbury, England, in behalf of the Society for promoting Christianity among the Jews, he said he found in Greece

Turkey, and Syria, an extraordinary spirit of inquiry among the Jews. There seemed to be a general impression, that the period was at hand when the Jews as a nation would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed toward Jerusalem, bidding the Jews to march forward. *There was a universality in it that seemed to be of God.* He found it prevailing throughout the whole of the Levant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt, also, he found a similar impression, and he learned from travelers that it prevailed through Abyssinia; and he discovered that it was also prevalent in Palestine. He had no hesitation in stating, that the Restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh. A Jew at Constantinople told him, that all they wanted was freedom of inquiry. 'Go, sir,' said he, weeping, and moist-

ening his (Mr. Grimshawe's) hands with his tears, 'go to your own land, the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them a participation in those privileges by which you yourselves are so greatly distinguished; and know that there are hundreds of us already secretly convinced of the truth of Christianity—who are prepared openly to embrace it. Did I say hundreds,' he added; 'I would rather say there are thousands, who are inwardly convinced, that Jesus is the promised Messiah.' ”

The following extracts from a “History of the Jews,” recently published by M. A. Berk, will furnish still further evidence to the same purpose.

“Of late years there has been a very remarkable confluence of the Jews towards Palestine. . They have never, in the course of their many and miserable wanderings, ceased to regard the Holy Land as pre-eminently theirs; wherever scattered, they have always looked to it as a country which, at some time or other, should be again restored to them.—

They have long considered it a very great privilege to close their days in Judea, and especially at Jerusalem; and many, at the extremity of life, have gone to lay their bones among those of their ancestors.—Old and young, rich and poor, learned and unlearned, alike share in this fond longing for a final resting place in Palestine. In every part of the world, the heart of the true Israelite beats high at the mention of his much loved and revered ‘Holy City;’ and morning and evening he turns his face to it at the period of prayer. But ever since 1832, when Mehemet Ali took possession of Syria, there has been a remarkable flocking of the Jews to Palestine. The precise number of them at present in the Holy Land is estimated to amount to about 40,000. They reside chiefly at the four cities which they consider as holy, Jerusalem, Hebron, Tiberias and Saphet. The last mentioned was destroyed by an earthquake in January, 1837, before which time 7000 Jews were resident there. It is again rising out of its ruins, and now contains about 2000 Israelite inhabitants. There is a He-

brew tradition that the Messiah will first appear in this place, which is situated on the summit of one of the mountains in the neighborhood of the Sea of Galilee, and is supposed to be the very town pointed out by our Lord, when, during his sermon on the Mount, he said, 'A city that is set on a hill cannot be hid.' (Matt. v. 14.) In Jerusalem, which contains six synagogues, there are said to be about 10,000 Jews; in Hebrón, 700 or 800; and in Tiberias, 1200.

"No matter what the station or the rank,—no matter what, or how far distant the country where the Jew resides, he still lives upon the hope, that he will one day journey Zionward. No clime can change, no season quench, that patriotic ardor with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his first approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and pray over the long sought object of his pilgrimage, and with dust

sprinkled on his head, he enters the city of his fore-fathers. No child ever returned home after long absence with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's, with greater sorrow, than the poor Jew when he first beholds Jerusalem."

The following touching and interesting religious service, that was in use some years ago among the Caraites at Jerusalem, will serve as a further illustration of this point. It is contained in the Journal of the once celebrated Jewish Missionary, Wolff. The Rabbin and the people speak alternately.

"*Rabbin.* On account of the palace which is laid waste;

"*People.* We sit lonely and weep.

"*R.* On account of the temple which is destroyed;

"*P.* We sit lonely and weep.

"*R.* On account of her walls which are pulled down;

"*P.* We sit lonely and weep.

"*R.* On account of our majesty which is gone;



**"P.** We sit lonely and weep.

**"R.** On account of our great men who have been cast down;

**"P.** We sit lonely and weep.

**"R.** On account of our precious stones which are burned;

**"P.** We sit lonely and weep.

**"R.** On account of the priests who have stumbled;

**"P.** We sit lonely and weep.

**"R.** On account of our kings who have despised Him;

**"P.** We sit lonely and weep.

**"R.** We beseech thee to have mercy upon Zion;

**"P.** Gather the children of Jerusalem.

**"R.** Make haste, oh Redeemer of Zion;

**"P.** Speak to the heart of Jerusalem.

**"R.** May beauty and majesty surround Zion;

**"P.** And turn with mercy to Jerusalem.

**"R.** Remember the shame of Zion;

**"P.** Remember again the ruins of Jerusalem.

**"R.** May the royal government shine over Zion;

“*P.* Comfort those who mourn at Jerusalem.

“*R.* May joy and gladness be found upon Zion;

“*P.* A branch shall come forth at Jerusalem.”

It is true there are some infidel Jews in this country, and perhaps in other countries, who do not believe in their Restoration. But such ones do not believe in their own scriptures; and they are no more an index of the general belief of the Jews on this point, than are the opinions of infidels among Christians an index of the sentiments of the latter. But all Jews, so far as I am informed, who believe in the Old Testament; who believe in their prophecies; who believe in their religion; believe also in their Restoration to the land which their fathers inhabited—and are ardently desiring the time to arrive. I reiterate the assertion, therefore, that the probabilities of the case are altogether in our favor. And when to this are added the plain and numerous predictions in relation to the subject, so many of which have been brought into view in the

course of this investigation, the evidence becomes resistless and overwhelming. Why, only consider the amazing strength of that evidence, now that we are coming to a close. Think of the wonderful interposition of heaven in relation to this people, from the calling of Abraham down through all the subsequent periods of their history, under all their varied circumstances, to the present hour. Think of the promise of God to Abraham, that he would give *to his seed*, for an *everlasting* possession, the land *where he then was*, the land *which he then saw*, the land *through which he then went*, the land *in which he was then a stranger*, the land *of promise*, the land *of Canaan*—from *the river of Egypt*, unto the great river, *the river Euphrates*. Think of the promise of God to Isaac and to Jacob, that to *their seed* (the *literal* of course, *they* not being the fathers of the faithful, like Abraham,) he would give all those countries, the land whereon they lay, spreading abroad to the west, and to the east, and to the north, and to the south; reminding them at the same time, that this was a renew-

al to them of the promise that he had made to Abraham. Think of the injunction of Joseph to the children of Israel, to carry his *bones* with them from Egypt to the land which he swore to Abraham, to Isaac, and to Jacob; and likewise, of the declaration of God to Moses, that he had promised those patriarchs the land of Canaan, the land of their pilgrimage, *wherein they were strangers*; and of the intercession of Moses in behalf of the idolatrous Israelites, in which he urges as a reason for their being preserved from extinction, that God had promised to give them the land of Canaan, and that they should *inherit it forever*. Think of the numerous passages which promise the Restoration of Israel to the land which *their fathers* inhabited; which speak of this Restoration in connection with the *latter days*, the *latter years*, and so on; which speak of it as a *second* Restoration, and that too of the *whole* house of Israel, even *Israel* and *Judah*. Think of their *multiplying* after this Restoration, together with their building houses, planting vineyards, and the various ad-

ditional circumstances connected with them, all showing a temporal and a mortal state. Think of the passages which speak of the various locations whence they are to be gathered, such as Assyria, Egypt, Pathros, Cush, Shinar, Hamath, the islands of the sea, the north country, and the four corners of the earth; and also of the circumstances connected with their being gathered and restored, such as their flying upon the shoulders of the Philistines toward the west; the Lord's destroying the tongue of the Egyptian sea; a highway being made for the remnant of his people, as it was to Israel in coming out of Egypt; their being *the third* with Egypt and Assyria; their second Restoration becoming more noticeable than the first one from Egypt; their having the blind, the lame, the woman with child, and the travailing woman with them; their being *no more two nations* as they had been; the *heathen* knowing *the Lord* in consequence of this; the irruption of Gog into their land after their Restoration; their recognition of Christ, the spiritual David; their receiving new hearts; the tread-

ing down of Jerusalem till the times of the Gentiles be fulfilled; the blindness in part that is happened to Israel till the fullness of the Gentiles be come in; and the immense benefit that will result to the world from the removal of this blindness, and the conversion of *all* Israel.

And now, before taking leave of the subject, I have a word to say to our opponents; to those who deny that the Jews are to be converted to the Christian religion, and restored to Palestine. That word is, that they have something to do besides merely denying this: they are to be held to the consequences of their denial. It is not enough for them to quote passages which speak of the Jews and the Israelites in a spiritual sense. We know there are such passages as well as they do, and have no controversy with them on that point. But since they take it upon them to deny *our* position in relation to the Restoration and Conversion of the literal Jews, we call upon them, nay, we *require* them, to show how it is *possible* to reconcile all the foregoing considerations

with the idea of their *non*-restoration and *non*-conversion. Let them show how those passages can be applied to the *spiritual* Israel, to whom they *must* be applied, if not to the *literal* Israel. Let them give us the spiritual meaning of the Canaan wherein Abraham was a stranger, in which he sojourned; the spiritual meaning of its boundaries, from the Nile to the Euphrates; the spiritual meaning of carrying up Joseph's bones to that land; the spiritual meaning of their fathers having inhabited it; of the latter days; of their captivity, dispersion, Restoration, *second* Restoration, Conversion, new heart, and union of Israel and Judah into one kingdom. Let them explain their *multiplying*, their building houses, planting vineyards, and so on. Let them tell us where the spiritual Assyria, the spiritual Egypt, the spiritual Pathros, the spiritual Cush, the spiritual Shinar, the spiritual Hamath, the spiritual islands of the sea, the spiritual north country, and the spiritual four corners of the earth are; and who are the spiritual Philistines, Assyrians, and Egyptians, and the blind, the lame,

and the travailing. Let them tell us all this, and a vast deal more, or cease to charge others with rejecting prophecy, and corrupting the word of God.

The Jews think it a hard case, as well they may, that the passages of scripture which speak of their dispersion and punishment for their transgressions, should be applied to them literally, without their being allowed to participate in the benefit of those passages which speak of their *restoration* from this dispersed and evil condition. They think it a poor rule that will not work both ways, and so do we. Their dispersion is no more plainly predicted than their Restoration. For this Restoration, as has been already seen, they are anxiously waiting, and hoping, and praying. And every indication in the moral and political world portends, that the time of their deliverance is at hand. Hail that auspicious day! when the film shall be removed from their vision, and the vail from their heart; and when, by their Restoration and Conversion, a renovating impulse shall be given to the



Gentile world, that shall fill the whole  
earth with the knowledge of the Lord.

" 'Tis to the East the Hebrew bends,  
When morn unveils its brow ;  
And when the evening rite ascends,  
The East receives his vow :  
Dear to the exile is the soil  
That reared Jehovah's vine ;  
Dear to the wretched heir of toil  
Thy mem'ry, Palestine.

" 'Tis to the East the Hebrew turns,  
The clime to prescience dear,  
When kindling recollection burns,  
When mem'ry claims the tear.  
Land of the patriarch ! he recalls  
The days of promise when  
The timbrel rang along the halls,  
And God commun'd with men.

" Where Babel wept Judea's wrongs,  
The banished Hebrew sighs ;  
Where Zion swell'd his holy songs,  
His tribute seems to rise :  
And hope still wings his thoughts afar,  
It tells to those that roam,  
That he who rode the cloudy car  
Will guide his people home."





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